

NEW-ENGLAND SPIRITUALIST.

A JOURNAL OF THE METHODS AND PHILOSOPHY OF SPIRIT-MANIFESTATION, AND ITS USES TO MANKIND.

PUBLISHED AT 15 FRANKLIN STREET, BOSTON.]

"LIGHT! MORE LIGHT STILL!" — GOETHE.

TERMS, TWO DOLLARS A YEAR, IN ADVANCE.

VOL. II.

FOR THE WEEK ENDING SATURDAY, APRIL 5, 1856.

No. 1.

Phenomenal & Philosophical.

For the New England Spiritualist.

THE PAST.

MR. NEWTON:—In your recent prospectus for the second volume of the *Spiritualist*, contributions are cordially invited from those who write "with a due appreciation of the value of the Past, notwithstanding its errors." This but may properly invite many of us to examine ourselves, and see whether our faith in Spiritualism has not often driven the pen to rashness in its attacks upon the opinions and institutions of the generations gone.

Has all been wrong in the past? No. For who ruled over the ages then? Yes, *Who?* The same God and Father who governs here and now. He was as wise, as benevolent, as omnipotent, when the morning stars first shone, as in our day. To argue that man's opinions and institutions have been nothing else but errors and cramping chains, comes near, very near, to arguing that God has been a fool. Progression seems to be his rule, and under that the human race may have ever been as well supplied with truth and blessings, *its capacity to receive and enjoy being considered*, as it is or can be in this hour of increasing light and growing freedom. We stand upon foundations which God and our fathers have laid; we can build no other, we can have no other, that will stand. Errors there may have been—errors, cramping, dwarfing, paralyzing errors, there have been and there are in the creeds of every sect, and measurably in the faith of nearly or quite every man. No doubt of this—but what then? Are there not truths also?—Take the Christians and Jews of the world; and in their creeds you will find them not only believing in Jehovah God, but also that this God sent his angels, through whom the world has been taught the angelic lessons which met the ears and eyes of Abraham, of Moses, and the illuminated Prophets. Words of wisdom and of love descended from the spheres above, far, far away back in the distant past; those words have sunk deep into the world's mind and heart, and have been measurably inwrought into man's foundations of his creeds and his institutions. In the deep foundation walls on which the present rests are many granite blocks, well laid upon each other, and most firmly imbedded and cemented. Rash the hand that would disturb them!

The lawgivers, the poets and the prophets of *Israel* were the pupils of heaven. Some lessons and commands to them were temporary and local in their proper application. Others were eternal and universal; these last are as fresh, as valuable to day as when angels first clothed them in the language of earth. And if spirits come with words of wisdom to us, how doubt their visits to Joseph, to Daniel and to Isaiah? If evil spirits come in our times, why say the record does not harmonize with our experience, when it tells us that "an evil spirit from the Lord" troubled Saul, the king of *Israel*? Away in the land of Judea—back in the days of Abraham, and farther, were laid the foundations of the temple of Spiritualism. Moss and rubbish may have gathered thick upon and around the stones that were put in place; and it is a good and profitable work to remove the unsightly appendages—to find the exact height and thickness and strength of the wall proper, and thus determine the dimensions of the superstructure it can take on and sustain. Remove the rubbish, but let the wall stand. Time has strengthened it—you can have no better material and no better workmanship.

When Jesus came, his work was not to destroy but to fulfil. He added much to the walls which the Prophets had commenced. He gave beauty, symmetry and grace to the parts added in his day. There was strength—immortal strength—in his additions. Moses and Elias, and others of the hosts above, were his counsellors and friends; and the wisdom of the spheres on high shone forth in his every word and act. He brought "light—more light" into the world, and its rays have never ceased to guide the steps of countless hosts along genuine paths of progression—not to kindle the flames of philanthropy and piety in the souls of many millions who have opened their hearts to sympathy with his loving nature.

The past gives to the present many noble legacies—it gives us *our very lives*—and we are nursed on its bosom. Turn vipers, shall we? Let us not. But from our nursing mother, let us take in thankfulness all the truth and good she has to impart—and if in her ignorance she should give her child some things unwholesome, unsound, unpalatable—let us kindly, quietly, even secretly, set such aside, and continue to receive and to use all that can give us true spiritual nourishment.

In addition to these, I received a great number of communications, purporting to be the prophecies of future events. I was told that the millennium was shortly to dawn upon the world, and the glorious "thousand years" would commence in 1856; that before that time there would be wars, such as had never before been known. These wars would commence in Germany, and rapidly spread over Europe and Asia, and would result in the universal diffusion of civil and religious liberty. Kings and emperors would be hurled from their thrones. Louis Napoleon would be assassinated in his bed-chamber, and France be deluged again with blood. The princes of the world were emphatically termed the "princes of the power of darkness, and that darkness was explained to be ignorance."

I was told that I must believe in the spirits and their philosophy. I requested that they would communicate to me that philosophy; and, accordingly, I received six or seven communications, each covering from three to four pages of foolscap; each commencing with a series of aphorisms, and closing with poetry; and I must be permitted to say that the idea and the style of these productions were of the most remarkable character. Many

now, they may have been such in the ages gone. Therefore, we do well to remember what was said by those of old, and compare it with the teachings of our days; and as far as the words of the ancient ones commend themselves to our interior judgments as true and right, let the old friends be as dear to us—let their words be as persuasive with us—let their lessons be as welcome to us, as those from spirits who are less tried by the lapse of time. While we receive and welcome the new, let us look kindly upon the past as the school in which God has trained our present teachers, and as the field upon which he made to grow the sweetest fruits which we are now permitted to taste. Varying a little the poet's words, and applying them to the *past*, one might say:

The clouds ye so much dread, are big with mercy,
And may drop rich blessings on your head.

The blessings are in them, and should not be despised.

N. M.

From the Journal of Medicine.

SPIRITUAL WRITING, CONSIDERED AND ANALYZED PHYSIOLOGICALLY.

BY JOHN C. NORTON, M. D.

Seating myself, one day, by a table alone in my office, I determined to try an experiment. I had heard much and seen a little, of the so-called spiritual writing, and did not wish to cry out humbug until I had fully investigated the matter, being well aware that though I might, by observing the operations of the mediums, and applying to them appropriate tests, satisfy *myself* that the communications were not from the spirits of the dead, I could not form a definite opinion as to their real nature, without testing the matter in my own person.

I had been told in one of the circles which I had had the curiosity to visit, that I was both a writing and a rapping medium. I therefore resolved to try my hand at conversing with the dead, if such a thing was possible; so, taking my pen in hand, and placing it upon a sheet of paper before me, I called upon the spirits, if any were present, to move my hand. To my astonishment my hand immediately began to move, but made no intelligible characters. I then said, if this is a spirit, write the letters, A, B, etc., which was done, until nearly the whole alphabet was written. My hand moved very slowly at first, but the movement was altogether involuntary. I did not stop here to inquire the cause of the movement, but, my curiosity being fully aroused, I continued my invocations to the spirits. I asked the spirit to write its name, and at the word, in an old-fashioned hand, was

there any communication or communication for me?—

It was written:—"Come to Ireland; Wm. C.—is dead, and has willed you all his property, amounting to thirty thousand pounds." I did not stop to ask myself the question, whether such a thing was possible or probable, but continued my conversation with the supposed spirit. I was informed that on the next Monday evening I should receive a letter from the executor of the will, J. Crawford, of Dublin, making me acquainted with all the circumstances. In a short time I began to receive communications purporting to be from other spirits, suggesting that I might never receive the property after all, as the will would probably be destroyed. "Oh, no!" says another spirit, "Crawford will never give up the will. It is safe in his hands." And so, for my edification, the spirits would hold animated and lengthy discussions upon the subject; but soon came the announcement, "The will is destroyed, and the property is taken." My spirit-friends, however, informed me that I might obtain possession of the legacy by commencing legal proceedings, and were kind enough to write for me the names of some fifteen or twenty persons whom I must employ as witnesses in my great suit. Of these, the places of residence and occupations were detailed with the greatest minuteness. I was not a little surprised to find among my list the name of a college classmate of yours, Mr. Editor (T. R. C.), who, I was informed, was teaching in South Down, and who, you will no doubt be glad to learn from the spirits, is doing very well. Now came the important intelligence that "Thomas Trumy" (the principal witness) "is dead; he has been thrown from a carriage, and is now being carried home." I was shortly, however, convinced that no more dependence can be placed upon the reports of the spiritual telegraphs, than upon our material ones in this lower world; for soon came the following despatch:—"Thomas Trumy is not dead; he was only stunned, and is now better." I should weary the patience of my readers if I were to mention one-tenth part of the communications that were written upon this one subject. The congratulations, the counsels, the plans for the future, the jokes, and the sober suggestions were without end.

In addition to these, I received a great number of communications, purporting to be the prophecies of future events. I was told that the millennium was shortly to dawn upon the world, and the glorious "thousand years" would commence in 1856; that before that time there would be wars, such as had never before been known. These wars would commence in Germany, and rapidly spread over Europe and Asia, and would result in the universal diffusion of civil and religious liberty. Kings and emperors would be hurled from their thrones. Louis Napoleon would be assassinated in his bed-chamber, and France be deluged again with blood. The princes of the world were emphatically termed the "princes of the power of darkness, and that darkness was explained to be ignorance."

Secondly, I always knew what I was writing; and, although the thoughts passed through my mind unbidden, I could always tell before I finished a sentence what it was to be, and often, when asked a question, I could answer it just as well without writing at all, as after writing the answer. Some may say that these were impressions made upon my mind by the spirits. I reply, it is an assumption to say that the spirits had anything at all to do with these impressions, and I shall show further on, that they may be accounted for far more philosophically, without referring them to any such source.

Thirdly, if I was requested to write a name which I did not know, I could not do it. I was told to call upon the spirit of Lewis Hanchett, and request it to write its name. It was immediately written "Lewis Hanchett." He had a middle name, says the person, tell him to write it, "Lewis George Hanchett." "Not correct." "Lewis William Hanchett." "Still wrong; the name commenced with B." "Lewis Benedict Hanchett." "Not right." "Lewis Burton Hanchett." "Wrong again; the name was Lewis Beebe Hanchett."

It was then immediately written correctly.

Numerous other experiments of the same kind were tried, and always with the same result; showing that it was absolutely necessary that I should have the idea in my mind before it could be written. Did not that spirit know its own name? If it did, why did it not write it without being told, what it was? Here is another fact bearing upon the same point, which I have just been illustrating. In regard to the signatures which I wrote, whatever idea I had in my mind of those signatures, was faithfully written out. If I had formed a correct image within, that image was immediately transferred to paper, and in this instance the autograph was correct. On the contrary, if I had a wrong impression of the handwriting, the autograph would be wrong. If I never had seen the signature, the writing would be nearer like my own than anybody's else. Hence it was that, although some of the signatures were strikingly correct, a great majority bore not the least resemblance to the true one. Upon this principle we may account for the fact (if fact it be) that children, and persons not knowing how to write, will make very good autographs, while calling upon the spirits. It is the idea which influences the muscles, and thus prints its image upon the paper.

Fourthly, to test the reliability of the prophecies, a record of the weather for a week to come, was called for and written. The sequel showed that either the spirits were most infamous *liars*, or else they were miserable almanac makers, for they did not come within forty rods of the mark. *In fact, my spirit friends never gave me one particle of information in regard to matters of which I was ignorant, upon which I could place the least dependence.* I need not say, that the whole story about the legacy was a fabrication; the letter which I was to receive, somehow, never reached me, and the dead relative was only *spiritually* dead, for he is now alive and well. "Ah!" says the Spiritualist, "I see you have been imposed upon by lying spirits." Very likely; but how, in the name of all that is sacred, am I to decide what the character of my communicating spirit is? I call upon the spirits of those whose character for veracity and candor on earth was unimpeachable, and relying upon their statements, I find myself most egregiously deceived. "By their fruits ye shall know them," says the Spiritualist. "True spirits speak of things divine; false spirits talk of things of time." What you mean to say then is this, that those spirits who tell us of anything

which no traveller returns, are true spirits. But now do you know that even these are true? Does not Satan often transform himself into an angel of light? What useful information can we then obtain from the spirits? They lend us no assistance in regard to the things of time; and in regard to the weighty matter of eternity, they tear our chart to pieces, take away our anchor, and leave us in the midst of a fearful storm, to be driven about by the waves of conjecture among the rocks and shoals of error. But enough of this, let me not hear again the plea that there are lying spirits.

Fifthly, I have been told that if we called upon the spirit of a person still living, we should get no answer. I can assert, from positive experience, that this statement is false. I have repeatedly called up the spirit of a person now living, and held long conversation with it. The only reason, then, why mediums say they cannot converse with the spirits of the living is because they think they cannot, and, therefore, do not try. What does this show? To my mind it is conclusive evidence, that we no more converse with the spirits of the dead than with those of the absent living; in other words, that we commune not with the dead at all!

Sixthly, I am satisfied that the ideas contained in my philosophy and poetry were my own; and one thing that leads me to think so, is the fact that I could recognize trains of thought that had formerly passed through my mind: moreover, the style of the composition only differed from my own, in being much more vivid and forcible. Besides, my philosophy was unlike any other system of philosophy, purporting to be from the spirits, which I have seen. There were some ideas, it is true, in reference to mediums, spiritual intercourse, etc., which correspond very nearly with what we find in works upon spiritual philosophy; but those I had no doubt derived from others. One thing is worthy of particular notice. Take any two mediums unacquainted with the system of spiritual philosophy now in vogue, and let them, without any opportunity of comparing their views, call upon the spirits for a system of doctrines, and these systems will not only differ from the prevalent system, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on. This is evidence that the doctrines obtained are not those of the spirits, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium, a Methodist philosophy, and so on

A. E. NEWTON, EDITOR AND PUBLISHER.

"I have yet many things to say unto you, but ye cannot hear them now."—Jesus.

BOSTON, SATURDAY, APRIL 5, 1856.

We send this number of the SPIRITUALIST to several persons who are not subscribers, and to a number of former subscribers who have not renewed their subscriptions. We design it as a respectful invitation to place their names upon our list, should they be pleased with the character of the paper, or disposed to read upon the topics it proposes to discuss. The terms of subscription will be found elsewhere.

THE MISSION OF SPIRITUALISM.

In our prospectus for the second volume of the SPIRITUALIST, which will be found elsewhere in this paper, we have made some statement of the aims and ends of the modern Spiritual Movement, as apprehended by ourselves.

We deem it not out of place, in this initial number of the new series, in order to guard against mistakes and misapprehensions which are prevalent on every hand, to make an explicit declaration of our views regarding the mode in which Spiritualism is to promote the several ends specified, and the extent to which it may be properly identified with them.

Adopting as our definition of Modern Spiritualism, the broad and unsectarian statement included in the four propositions laid down at the commencement of our prospectus, we distinguish between it and the various moral, theological and reformatory questions to the consideration of which it usually leads. We do not expect that Spiritualism is to reform the world by the revelation or teaching of a new and authoritative system of religion, a new code of morals, or the direct establishment of new governmental and social institutions. We look not for a new *Bible*, to bind the faith of mankind. Man is never reformed or elevated simply by external teaching, or institutions, however pure and perfect they may be. The world has had an endless amount of truthful teachings already, which have never been, to any extent, incorporated into the hearts, lives or institutions of men. They, therefore, who are looking merely to new teachings, new unfoldings of truth, from spirits, angels, or Deity—from any external source whatever—for the world's redemption, are, we conceive, looking in the wrong direction. Not that these new unfoldings are not needed, or are not coming—they are both necessary and inevitable, as we shall see—but they are not the chief source of redemptive power.

How then is Spiritualism to benefit the world? We will endeavor to give our impressions clearly. We understand truth to be eternal and unchangeable. What was truth three thousand or three million years ago, is truth now, and will ever be truth; so what is truth to-day was equally so in any age or cycle of the past. But the human soul varies in its capacity to receive and comprehend truth. *In proportion to the extent of its interior development*, is its ability to perceive, grasp, and understand, in its fullness and har-

lows of its being and its growth. In its interiors are enfolded, as in the germ of the flower or the tree, the latent Divine impulses and energies which, as obeyed, will impel it towards all good, all truth, all reform. The wants and yearnings of its quickened religious nature point unerringly to the immortal Truths which alone can meet those wants—its social and affectional needs, its moral, intellectual, aesthetic requirements, indicate unmistakably the necessities of its life, and prescribe the nature of the institutions by which it should be surrounded. These it will establish and perfect, just so fast and so far as it unfolds from within. Its misery is in mental, moral and emotional inactivity—that spiritual death which is the opposite of growth.

Such we conceive to be the true philosophy of Reform. Now how does Spiritualism, as we have defined it, tend to its promotion?

1. It gives men a present realization of spiritual verities. Thousands have not even a speculative belief in anything beyond the cognizance of the external senses; while thousands more, even in the churches, have only a speculative belief, too indefinite and unsubstantial to produce much influence upon their daily lives. There is a vast difference between a *mere assent*, founded mainly on the uncertain records of a long past age, and an actual, present, positive knowledge, through the medium of one's own senses, and daily converse with spiritual beings. Hence the Church of to-day, which lives on the dry records of men's past experience, is ever complaining of the indifference and spiritual death of its adherents. They cannot well be otherwise than dead, for they have no living bread to eat. This practical materialism results inevitably in stupidity, selfishness and sensualism—for its language is, "Let us eat and drink, for to-morrow we die." On the other hand, the hourly realization that we are "compassed about by a great cloud of witnesses," rouses, if anything can, the higher faculties to action, and calls forth the spiritual energies of the soul.

2. It frees the mind from bondage. The religions of the world, almost universally, throw fear and terror over everything pertaining to the spiritual realm and the after-life, and teach mankind that knowledge and safety can be attained only through certain authorized priestly or ecclesiastical channels. This enslaves the masses, and prevents individual growth. On the contrary, Spiritualism, though it may not undertake to present a new and authoritative system of religion, yet shows man that channels of information are freely open to all—that God is as near to his creatures as he ever was, and as willing to instruct them—that inspiration is ever flowing earthward through all channels that are opened for its influx—and that its teachings are authoritative only as they are responded to by the truth-determining power, the voice of God, within the individual soul. Each becomes his own priest and king, with no human authority between him and God. This freedom and individual responsibility result, in contrariety of opinion, it is true; but uniformity is no more to be expected or desired, than is sameness of external feature, or a universal monotony of nature.

III. The explanation given does not afford a rational respecting every man's reach of all quick-

no return. The spirit, in answer to inquiries, stated that he was present with Mr. Parker when the letter was prepared, and knew that it had not come to hand, though he was unaware what had become of it.

DR. NORTON'S "EXPLANATION."

We had always a strong desire for "hearing both sides" of any question, and that idiosyncrasy has followed us into Spiritualism. We like to meet boldly and frankly the strongest things which can be urged against anything we believe to be true. We presume that this feeling is shared with us by the great majority of our readers, and that they will therefore thank us for laying before them in full, in this paper, the "Physiological Analysis" of "Spiritual Writing," by Dr. JOHN C. NORTON, as published in the *Peninsular Journal of Medicine*, at Ann Arbor, Mich. We do this, not so much because we find anything new or particularly forcible against Spiritualism in this Analysis, as because of the great consequence which seems to be attached to it in certain quarters, mainly for the reason, doubtless, that the author has the awe-inspiring name, "M. D." attached to his name. ("A highly respectable" journal we have noticed, (the *N. Y. Commercial Advertiser*) which has hitherto persisted that Spiritualism was a "monstrous folly," and mediumship an arrant "imposture," is now willing to admit that *there may be something in it*, *after all*.)

Of course, all other explanations, from the knee-and-toe-joint theory of the Buffalo M. D.'s, and the "detached vitalized electricity" of Dr. Taylor of Petersham, to the Odylic Force of Pres. Mahan, must now leave the arena, while Dr. John C. Norton trots out his "involuntary cerebration," and exhibits its wonderful feats to the gaping multitude. But the discerning will at once see that the animal is no novelty—it is only the "automatic cerebral action" of Dr. Rogers, with a slightly different name, but without the definitely described features, or even *half* the capabilities, long ago assigned to that prodigious creature of a materialistic imagination.

But few words seem to us to be necessary to show the entire futility of this last attempt to dissipate the evidences of spirit-communication. It is wholly inconclusive for the following reasons:

I. Dr. Norton's explanation has reference to *but a single phase* of the phenomena—that of conscious impression writing. All other modes of spirit-manifestation, either of which may be sufficient to demonstrate its reality—such as communication by raps, exhibitions of physical power, unconscious writing and speaking, the vision, hearing and touch of Spirits, writing without human agency, etc., etc.,—he does not attempt to explain.

II. His conclusion is based on *a very limited experience*, even in that one department—the doctor having tested the matter but for a single week, and according to his own showing under the tuition of a very questionable set of teachers; while others have based a contrary conviction on the broader experience of years, and under obviously more advantageous influences.

III. The explanation given does not afford a rational

"HENRY WARD BEECHER'S POSITION."

KENNEBUNK, Mar. 22, 1856

Editor of the *N. E. Spiritualist*:
Sir.—In your paper of Feb. 16, is an article mainly copied from the *N. Y. Courier*, in regard to Mr. Beecher's views of the Inspiration of the Scriptures. My attention having been called to it, and believing from what I know of Mr. B., that it did him great injustice, I took the liberty of sending it to him and asking if it was or was not a correct expression of his sentiments. I have just received the following reply, which justice to him as well as to any of your readers who may have been at all influenced by your previous article, seems to ask you to insert in your columns. Allow me, moreover, to say, that the views expressed by Mr. B. in this note, are, so far as I am aware, such as the entire body of the clergy, (of N. E. at least) with but very few and lamentable exceptions, would most heartily endorse. The last thing which the scriptures have to fear is *candid, thorough investigation*. They themselves ask and command it. They no more shrink from it, than the flowers shrink from the sunlight. The main difficulty that we have to find with men is that *they will not examine the claims of the Bible with thoroughness and candor, and a humble desire to see and embrace the truth*. W. H. W.

BROOKLYN, Mar. 19th.

DEAR SIR:—As you suppose, the article in question does mislead my views. Whatever peculiar views I may have upon the doctrine of Inspiration, they are not of the school to which Spiritualists belong. It so happened that Rev. Dr. H. W. Beecher was present at the two lectures on that topic, and that he expressed himself as more pleased, and you will agree with me that his judgment in such a matter would be conclusive of orthodoxy. That I am in favor of free thought, large and untrammeled investigation, and of the largest toleration in the expression of all honest views, is true. I am so, partly because of my *faith* in the truth of the scriptures, and of the evangelical views they teach, and partly because toleration is a duty, the liberty of thought and speech being a right. You will see in this week's *Independent*, an explicit denial of my being a Spiritualist. I never was one in the least possible degree, and I am less and less one, even in that minus quantity, every year.

Very truly yours,

H. W. BEECHER.

The following we presume is the "explicit denial" to which Mr. Beecher refers:

BROOKLYN, March 15, 1856.

DEAR SIR:—Your letter asking me whether I am a believer in modern Spiritualism, is but one of a number which are before me. And by publishing both your inquiries and my reply, it will serve to disabuse other persons who have been told the same stories which have been circulated in your neighborhood.

1. I have no doubt that there are curious and surprising phenomena witnessed in "spiritual circles," quite worthy of scientific attention and investigation. The fact that imposture is often mixed with such exhibitions, and that many peripatetic exhibitors are in part or wholly designing men, does not alter the fact, that the phenomena witnessed in these circles are often such as have never yet been adequately accounted for.

2. But I am a stout unbeliever in the spiritual origin of these phenomena either by good spirits or bad spirits, or any spirits whatever. This testimony I have borne again and again, in private and in public, by speech and by pen. And they who represent me as believing in modern Spiritualism, do so without any warrant whatever in the truth. The substance of the "communications" have quite turned the stomach of my faith. Nor do the results of such faith in others incline me to it; for

3. Although many sincere and excellent people do believe in modern Spiritualism; and although there may be some who have been brought by it to a belief of the Scriptures, yet, in so far as I have had opportunities for observing, it has seemed to weaken the hold of the Bible upon the conscience and affections, and to substitute diluted sentimentalism and tedious platitudes instead of the inspired truth. And the general adoption of the modern spiritualistic doctrines, I should regard as no better than a march of Infidelity in the garments of Faith. Without doubt, those who have represented me as a Spiritualist, have done so honestly; but, without any foundation in fact.

Truly yours,

H. W. BEECHER.

Now, what is the amount of all this? Mr. Beecher gives us no statement as to *wherein* his views on the subject of Inspiration have been misunderstood. He

not of the school to which Spiritualists belong. Now it is well known that Spiritualists belong to a great variety of schools, and hence he may be more in agreement with them than he himself suspects. We will quote the important points covered by the statement which we copied Feb. 16th:

"Mr. Beecher said that the Bible was made up of separate books, written in different ages of the world—was in fact a library of books gathered together for convenience into its present form; that much of it, especially the Old Testament, was history; written and collated by certain persons, of the particular times and incidents to which they relate; that the idea that the different books bound up within the lids of the Bible are to be considered slavishly as the Word of God, is absurd; that with large proportions of these books no inference on the part of Deity was necessary."

Does Mr. Beecher mean to deny this? We think not. Again:

"There were portions which his soul received as spoken by the mouth of God, and of this he had no doubt."

Of course he does not doubt this now. Once more: "With respect to intercourse between the natural and spiritual worlds, Mr. Beecher said that the Old Testament was full of it as well as the New; that if it occurred then, it occurred under the operation of a law, and that law was fully in existence now as it ever was."

Will Mr. B. undertake to deny this? We doubt it. Finally,

"With respect to inspiration, he declared it general; that every man who was good for anything in his calling, was to a greater or less degree inspired; that the action of the Deity are such that the Omnipotent mind comes directly and irresistibly in contact with our minds, operating upon them, and arousing them to effort, and inspiring them with high motives and thoughts."

Does not Mr. Beecher fully believe this? We are confident he does, with all other sensible men. Where, then, is the misunderstanding, and where is the difference, so far as he goes, between him and a large portion of those who are called Spiritualists? We regret he was not a little more "explicit" on this point.

As to "freedom of thought," "untrammeled investigation," and "the largest toleration," he owns up nobly. Of course, this freedom involves the recognition of a truth-determining power within man, superior to any supposed authority outside of him, in any book or collection of books whatever. For of what use is freedom of investigation, if man is not to accept that which appears true to him, and reject that which appears false? Here, then, he is on the same platform with intelligent Spiritualists, whether orthodox or not. And lastly, as to the sickness of the stomach to which he refers, which evidently prevents a proper reception and digestion of the evidences, and examines with that "thoroughness and candor, and humble desire to see and embrace the truth," of which our correspondent speaks, there is no telling what changes his views will undergo.

The expression that he "never was a Spiritualist in the least possible degree," may be set down to the *penchant* for verbal extravagance, which "the Beecher family" are wont to indulge. That the Rev. Mr. Beecher really means to deny the existence of spiritual beings, or that they have communicated, or, (by the same law) can communicate with mortals, very important suppose—and these points are severally important.

can distorted and unbalanced minds perceive its beauty and its harmony. A revelation, embracing all the details of man's duty and destiny, with the most perfect forms of all institutions for earth's inhabitants, given in most exact language, from the most exalted spirits, from the very mouth of the Infinite. One himself (were such a thing conceivable), would yet be subject necessarily to misconceptions, limitations and distortions, in all narrow and imperfect minds. As the morning sun, when its pure and beneficent beams reach us through a humid and smoky atmosphere, looks lurid and wrathful, like a fiery demon, "flaming vengeance from the skies,"—so in the morning of man's religious conceptions, are the mists and gloom of ignorance have cleared away, the Deity is wont to appear as a being of wrath and of dread, a vindictive judge, "a consuming fire."

Human advancement, then, is dependent, fundamentally, on *interior growth and development*, not or external teaching. As the soul's capacities enlarge, the boundless universe of truth is within its reach, to be appropriated just so fast as it is "able to bear" it. Great stress has been laid upon the importance of inculcating true religious ideas (or those which men have thought to be true), in the form of creeds or systems, and of maintaining certain religious, governmental and social institutions, which men have supposed to be essential to the welfare of the world. But the *basis* of all religious truth, and the *ground* of all human progress, lies not in any such externalities. Creeds, sacred books, institutions, are but the outward expressions of what is *in man*. Sweep away to-day all Bibles, Korans, Vedas, Shastras, and all religious books whatsoever, with all churches and religious institutions of whatever name,—and yet there would be not a whit less of real religion and real reformatory power in the world. For this reason, that *man has a religious and improving nature*, and all sacred books and institutions are but the varying out-growths of nature, under different conditions and degrees of culture.

If, therefore, the world is to have a truer Philosophy of man's Spiritual Nature, and a more rational Theology, it must be attained, not by writing out a statement of *revelation in a book*, but by the harmonious development of men's *intellectual, spiritual, moral and emotional capacities*, sufficiently to enable them to grasp higher conceptions; in other words, by a *revelation within the consciousness of the individual soul*. If the monstrous evils which now afflict humanity—as war, slavery, intemperance, indolence, poverty, unchastity, social inequality of the sexes, imperfect governmental institutions, bad marriage laws, land monopoly, competitive trade and labor, etc., etc.—if these are to give place to the reign of peace, justice, purity, and practical beneficence, it must be accomplished, not by external forces, but by the opening of men's interior perceptions to the magnitude of these evils, and to the desirableness of reform,—and by the awakening of internal spiritual energies which shall redeem individual souls from the dominion of passion, lust and selfishness, and prompt to lives of Christ-like purity and noble devotion to others' good.

The human soul itself is the greatest of God's revelations, and, when understood, supersedes all others. On its tablets are inscribed, by the Divine finger, the

whole ground. This may be readily seen by glancing at the several points of his statement:

In the first place, he thinks the supposition "that the ideas originated in [his] own brain was evidenced by the waste to which [his] whole nervous system was subjected," etc. Does our author mean to imply that ideas always or ever originate in *brains*? In other words, is he a *materialist*, considering *brain* and *mind* as synonymous words? He uses them throughout his statement, (as do many superficial writers on these topics,) as convertible terms. If ideas originate in the *brain*, then we may suppose that they are merely phenomenal, and that they come to an end when the brain ceases to act. Then there is no immortal mind, to live after the death of the body,—no disembodied spirit to manifest itself. But our author seems to admit, all the way through, that there are disembodied spirits:—he names at least one, i. e. "Satan."

But is there any proof that a distinct *mind* was the actor? Here hinges the whole question. We think there is; and in this way it may be shown: The basis of all knowledge is *self-consciousness*. We know that we have an individual existence, because we are *conscious* of such an existence. We know that we act as individuals, because we are conscious of *willing* and *doing* from our own self-hood. This consciousness is the basis of all responsibility; we naturally protest against either praise or blame for that which we have no consciousness of willing and performing. When, therefore, things are performed through the agency of one's physical organism (which is the usual instrument of his own will), that he has no self-consciousness of willing or executing, he does not and cannot properly consider his own acts. Every one knows, for example, that he did not originate and does not sustain the action of his own heart, or lungs, though it may be in his power to stop that action. Hence this action is ascribed to a will and a power above and beyond one's self. Now, if the brain, or the machinery of expressing thought, is put in action independently of the will or conscious effort of one's mind, such action must be attributed either to disturbed automatic play, or to some other conscious mind making use of it.

But how can mere automatic play be distinguished from real, conscious, active, mental control and guidance? By this plain difference: automatic play, or involuntary cerebration, being not under mental control, and resulting from disorder or disturbance of some kind, will produce only broken, fragmentary, incoherent, disorderly, aimless and meaningless results; as in certain classes (not all) of dreams, and in the incoherent ravings of a lunatic; while conscious mind will exhibit its presence and control by productions worthy of mind, by connected and significant language or ideas, by distinct and intelligible statements (whether true or false), by the exhibition of reasoning power, of purpose or design, and of the other distinctive attributes of mind. When these are expressed through one's organism, and he knows they do not originate from his own self-hood, the necessary inference is that they came from some other conscious, self-acting mind. There may be cases where it is difficult determining between the two, but such cases may be left, in which the distinction between *automatic cerebration* and *self-conscious, personal, mental activity*, is

degrees towards Spiritualism. He only needs to advance a single degree further, and learn that some portion, at least, of the modern manifestations are caused by spirit-agency, and then he is a Spiritualist according to our definition of the term, whatever his belief may be regarding the Scriptures, Inspiration, or any other point in theology.

A VOICE OF WARNING.

The Cleveland *Universe* gives some account of recent inspired utterances in that city, by the mouth of Mr. PARDEE (or, as would have been written in ancient times, "by the mouth of the prophet PARDEE"), a speaking medium of unusual oratorical capacities, relating to the political condition and future destiny of this Republic. Startling as these declarations are, we have so frequently heard the same, or those of similar import, from intelligences manifesting an order of intellect worthy of the statesmen whose names are given,—and, there is, moreover, so much of intrinsic probability in them,—that we are convinced they are, to say the least, as worthy of serious regard as were the prophetic denunciations given in olden times through Isaia, Malachi, and others. Of the medium, or "prophet," in this case, we have some personal knowledge, and think the opinion given of his qualifications in the following extract is fully justified:

"Mr. PARDEE is yet a young man, unassuming in his manner, and of a fine impressive organization. He speaks in the TRANCE STATE, and is controlled, evidently, by a high order of intelligences; who seek to employ him as an instrument, in the accomplishment of a great and good work. We have listened to their messages, through him, on four different occasions, and are prepared to say, that, while but few equal him, there is hardly one within the limits of our acquaintance, who surpasses him, as an efficient advocate of the philosophy of Spiritualism. His discourses, delivered here a week ago last Sunday, were all that could be desired; and we were prepared to witness a falling off, in his subsequent efforts. But our calculations were altogether at fault; for on last Sunday afternoon his discourse far exceeded the previous ones. We are entirely incompetent to give anything more than a very imperfect outline of the lecture; but in obedience to the request of one of the controlling Spirits, we will do the best we can.

"The appropriate title of the discourse referred to, was—'AMERICA; HER PRESENT AND FUTURE POLITICAL DESTINY.' We were informed that Washington, John Adams, Franklin, John Q. Adams, and Andrew Jackson, were directly interested in making these disclosures. These powerful spirits, who, as statesmen and patriots, probably had no superiors on earth, have, in their solemn councils in the spheres to which they have been elevated, had under serious consideration the affairs of the nation they loved so well; and, knowing the principles, and causes, which produce the more grand and sublime results, affecting the vital interests of mankind in their national aggregations, they foresee, and foretell, what, as the results of those causes, shall transpire in the not far distant future.

"The causes of evil now most actively operating in the production of deplorable results, according to the Intelligence speaking through the medium, are the following—a Church without spirituality; a government with but little regard for principles and the inalienable rights of mankind; and a Commerce, or more properly speaking, a system of trade, based upon inordinate selfishness, and but little better than legalized theft, or robbery. And the maledictions poured out upon these outrages, deliberately committed by those who have attained and desecrated the high places of power, were sublime, and awful—calculated to arouse the mind and energies of the thoughtful, and cause the oppressors of deceived and cheated humanity, to tremble for their safety, and pause in their career of folly and injustice.

"The Spirits told us, through Mr. PARDEE, that these and other existing errors, oppressions, and wrongs, will assuredly result in outbursts of popular indignation, and, in the event of a non-application of a timely remedy, in the subversion of our present form of government, and in all the evils of a sanguinary civil war! Unless justice is done, by those in high places of power, they will be hurled from the stations which they disgrace; and truth, communicated from the spheres, will clothe itself in forms, laws, institutions, usages, and uses, adapted to the condition of immortal beings destined to progress forever, and to find perennial happiness in their everlasting advancement.

"A congress of Spirits, we are told, composed of uncounted thousands, have had these matters under solemn consideration, and have devised the ways and means for bringing about a radical change in the condition and affairs of mankind, in this favored portion of the earth. As an essential element in this great work of social, political, and religious regeneration, Spiritualism is to take precedence of all other instrumentalities. A few years ago, the manifestations of Spirit-intercourse began with the rappings—from this one mode of manifestation has followed another, until now, mediums for writing, speaking, and giving indisputable tests, are developed, and sent forth into the world, as the fearless advocates of a wise and benevolent philosophy. The end is not yet! The power of the Press is to be put in requisition, to carry forward the work of political, and consequently of social emancipation.

"A just form of government is to be copied from the spheres, and the kingdom of God is to come, and his will is to be done on earth, as it is in heaven. And we understand the Spirits to declare that the individuals are now born whose mission it shall be to inaugurate a system of government securing to all the essential interests of humanity, and the largest possible amount of happiness in the enjoyment of true liberty. So be it—and let all the people say amen."

DR. MAYHEW'S LECTURES.

DEAR SIR.—Will you have the kindness to inform the friends of Spiritual Truth and Progress, that I shall be pleased to respond, to all their calls for my services as a lecturer on the Philosophy of Spiritualism. The character of my lectures is too well and widely known to need any comment from myself. It has, however, been generally conceded that they are eminently calculated to remove prejudices from the public mind, and to commend the subject to every thoughtful and candid lover of the Truth.

The friends in Massachusetts will be pleased to address their applications, by your kind permission, to your care, at No. 15 Franklin street, Boston.

I am yours for Truth and Humanity,

JOHN MAYHEW.

Boston, March 29, 1856.

We have heard the lectures of Dr. M. highly commended by friends who have listened to them, and will gladly take charge of any applications that may be made for his services. We learn that he has engaged to speak at Lowell, in Welles' Hall, on Sunday next.

Our NEW HEADING is a plain and unpretending affair—but we trust not offensively so to any of our patrons. We have been induced to make the change, for the reason that we were never satisfied with the old one, as it fell far short of the ideal which we sought to get elaborated by the artist. We made repeated efforts to obtain a more satisfactory expression of our idea, but without success; and at last are compelled to content ourselves with plain simplicity.

Communications.

For the New-England Spiritualist.

AND THERE WERE GIANTS IN THOSE DAYS.

This was a long time ago—nevertheless, the race is by no means extinct; tall individuals have from time to time appeared ever since, and at the present time their name is getting to be legion. Spiritualism has strongly tended to draw these monsters from the eaves and fastnesses, where, according to tradition, they love to dwell, and almost every community can now boast its giant. "Down east" is proverbially slow, and while almost every other state had sent forth a champion to demolish Spiritualism, Maine was behind. But if slow she is also sure. The fullness of time having arrived, she has brought forth a perfect Goliath. We have now a giant of our own and importation will cease. Our giant has "written a book," and this is the title thereof:

MODERN SPIRITUALISM SCIENTIFICALLY DEMONSTRATED TO BE A MENACEOUS HUMBUG. BY JOHN LORD, PROFESSOR OF PROTONOLOGY AND ESCHATOLOGY, IN THE COSMIAN SCHOOL, PORTLAND, MAINE.

The author calls it a review of Dr. Hare's recent work; but those who are not sufficiently advanced to understand that bare assertions, interlarded with a perfect "shake down" of unpronounceable words totally irrelevant, is a review, will hardly comprehend it as such.

A Mrs. Coffinbury, of Constantine, Mich. informs me that a large share of her time is occupied by forwarding, through the mails, to various sections of the United States, metallic plates, magnetized by the spirits, through her as a healing medium, for the cure of disease. Accompanying these plates, she sends the necessary directions for their use. All that is required on the part of the patient, is a lock of hair, or some article used about the person, or simply some of his writing. This, as I understand forms a magnetic connection between the spirits and the patient, and the plates when used upon the person enables the spirits to throw a current of electricity through the medium to the patient, however remote his locality. As Mr. and Mrs. C. are in rather dependant circumstances, a fee of \$1.00 or more is expected. I am informed that in Nov. last a lady whose daughter had been severely afflicted with a disease in one of her limbs, and in consequence, that limb had nearly perished, was using the plates upon her daughter. She had suffered much from a sensation of cold in the perished limb and was unable to move except with crutches. After the application of the plates the natural warmth was restored, and from actual measurement, the deceased limb is found to be slowly but surely growing. Mrs. C. prefers a description of the nature and locality of the deceased. In my own case, however, my ailments were pointed out to me (without any statement on my part), more definitely than I could have given them. While I am writing, bent over the desk, one of these plates, 1½ inches square, attaches to my cheek bone, (which is free from any external appearance of disease, although it has been dis-eased for some 5 months last past), with no apparent cause for its being thus attacked, unless by magnetic influence. A violent shake of the head does not dis-

The thirty-eight pages giving an account of a convention of spirits, "form" says the eschatological reviewer, "a poser;" and he devotes a whole chapter to their consideration. I have carefully read that chapter; but as the Marblehead skipper said of his craft, it is too much for me; and I respectfully turn it over to Dr. Hare—though I opine that that distinguished savan, even should he call do his aid the far-famed Philadelphia lawyers, will find it like old John Willet, "a tough subject." For my own part, after wading through a maze of words, many of them large enough to divide in three parts—I found only this conclusion, viz.: no such spirits as Adams, Washington, Franklin, Channing and others enumerated by Dr. Hare exist. The profound and lucid reviewer does not advance any very clear reasons why, but seems to think that the fact that they do not teach Anthropology, Philology, Etiology and perhaps Protology and Eschatology, sufficient proof of their non-existence. He winds up this remarkable chapter by asking Dr. Hare to forgive his plainness and severity. The Doctor may do as he pleases about the severity, but if he pardons such plainness, I will never forgive him.

Judging from a cursory reading, the remainder of the review is equally lucid, thorough and biting. I do not remember seeing in any other work so many hard words in the same limits; but they are arranged much as they are in the dictionary—hence it is difficult to discover the plot or argument. But the author attempts to remedy this redundancy of awful words by appending a glossary. This was undoubtedly kindly intended, but will hardly accomplish the end aimed at, as many of the definitions are after the style of the London police-officer, in Oliver Twist, who defined "Conkey" as meaning "Nosey."

As the learned reviewer draws near the close of his labor, he waxes belligerent, and is apparently anxious that some one should tread on his toes, or knock a chip off his hat. He thus appeals to the world generally, and Spiritualists particularly: "Pull me down—this is all I ask?" In the concluding chapter, Dr. Lord says, in effect, that nobody has understood or appreciated him during the past nineteen years. It may be so; and I much fear this last effort will not place him in a clearer light before the public. One thing, however, it will accomplish; it will I am sure, in the mind of every candid reader, fully establish the author's marvellous pre-eminence in the art of multiplying words without meaning.

In a prospectus accompanying the review, the author announces his intention of making the Bible "understandable and reliable, in a forthcoming work of 400 pages." Whether this is to be done on protonological and eschatological principles, as defined by the Cosmians, is not set forth.

M. F. WHITTIER.

Portland, Me., March, 1856.

For the New-England Spiritualist.

CASES OF HEALING—A NOVEL APPLICATION.

White Pigeon, Mich., March 3, 1856.

MR. EDITOR:—If it will advance the cause of humanity or induce any one to place himself under the influence of a healing medium, you are at liberty to publish the following facts:

"I have for some three years past resided at this place; am now about 56 years of age, and for more than forty years have been afflicted with lameness, sometimes in one part of the system—sometimes in another—and, often suffering excruciating pain. It formerly assumed the form of rheumatism, but for the last ten years that of phlegmonous erysipelas, showing itself in what are called sinus ulcers, in various parts of the body. This lameness disabled me from manual labor to a great extent—and also from walking. Frequently these attacks would confine me to the bed for two or three months, and sometimes were so severe that my life was despaired of. During last summer it had formed an abscess in the hip, discharging copiously, and while in this situation, and having derived no permanent benefit from the ordinary medical treatment in such cases, and being barely able to ride in my carriage, I applied to a healing medium in the vicinity. By this medium I was operated upon every third day for about three weeks, by which time my health was so far restored that I was enabled to perform a journey to the State of Pennsylvania, when I underwent much fatigue besides making a journey of over one hundred miles during three consecutive days, and returned in the enjoyment of good

health. Since that time, my health has remained better than at any time during the last fifteen years.

COVILLE LEE."

health. Since that time, my health has remained better than at any time during the last fifteen years.

COVILLE LEE."

VOLUME II.

OF THE NEW ENGLAND SPIRITUALIST.

"LIGHT! MORE LIGHT STILL!"—Goethe.

This paper has had for its leading object the presentation before the community of the evidences, both ancient and modern, which go to establish the following propositions:

I. That man has an organized spiritual nature, to which the physical body is but an outer garment.

II. That he has a conscious individualized existence after the death of the physical body.

III. That the disembodied can and do communicate sensibly with those still in the flesh.

IV. That inestimable good may be derived from such communication, wisely used.

These propositions embrace what is popularly denominated Modern Spiritualism, and the questions involved in, and growing out of them, are becoming THE QUESTIONS OF THE AGE—than which none more interesting or important were ever raised among men.

During the first year of its publication, the SPIRITUALIST has been constantly gaining in public regard, and extending in circulation. We doubt if a single number has been issued that has not been well-attested FACTS for which, to say the least, the materialistic philosophy of the day fails to account.

Attention has thus far been given prominently to facts and arguments bearing on the first three of the above propositions.

In entering upon a second year, it is the Editor's design to pursue substantially the same course as heretofore,—hoping, however, to make such improvements as the experience of the past and the requirements of a healthful progress may suggest and render practicable.

He is deeply convinced that the Spiritual Movement of the day is but the precursor of, and to some extent the means of reaching, a higher stage of human attainment, both individual and societary,—that its startling phenomena are but the trumpet-call to a new and triumphant struggle against Error, Wrong, Misdirection, and Imperfection of every kind,—that those who are satisfied with what is merely novel, marvellous, or self-gratifying in these demonstrations, greatly miss their high intent,—and that, if Spiritualism shall fail to give to the world a pure Morality, a true Religious Philosophy, a higher and nobler Individual and Social Life, than now generally prevail, it will prove of little worth to mankind. He is, therefore, greatly desirous of giving fuller scope and expression to those mighty reformatory influences which are now flowing earth-ward from the Higher Homes. Hence, while he would by no means neglect the *BASIS-FACTS* which lie at the foundation of this movement, he may be expected to recognize prominently—as among the important *ENDS* which Spiritualism tends to secure, and as constituting some portion of the good it is destined to confer—the following objects:

1. The unfolding of a comprehensive Philosophy of the Spiritual Nature, Capabilities, and Destiny of Man.

2. The development of a Rational Theology, based on *intrinsic* and not on *external* authority.

3. The establishment of a Pure Morality, founded on *internal* and *divine*, rather than *human* law.

4. The recognition of an Ever-living and Universal Inspiration, connecting Man everywhere with Deity.

5. The recognition of Individual Responsibility for all opinions and acts.

6. The individual exercise of Mental, Moral and Spiritual Freedom, in all things which infringe not the rights of others, and the *toleration* of the same in others.

7. The promotion of Individual, Social, and Humanitarian Progress in all good.

These points are not laid down as a creed for Spiritualists, but simply as desirable objects which Spiritualism may aid in securing.

In the advocacy of these, or any other specific objects or opinions, the Editor will aim to exercise the fullest toleration towards those who may differ from him—his paramount desire being to elicit Truth, and not to inculcate specific dogmas—to contribute to the ADVANCEMENT OF THE RACE, and not to the establishment of a sect.

Correspondents are cordially invited to contribute facts bearing on the question of spirit-existence and agency, and thoughts or suggestions, whether their own or from the Higher Life, calculated to throw "more light" on the great problems of Human Life, Duty, and Destiny. Those who write in a kindly, truthful, seeking, rather than dogmatic spirit, *far from* the *rat*, notwithstanding its errors, will be most welcome to a place in our columns.

Should the encouragement received warrant the step, some changes will be made in the mechanical department of the paper so as to give an increase of reading matter. It is hoped that, even long, it may receive a support which shall justify the employment of an editorial assistant, and such an enlargement of its scope as to make it subserve all the purposes of a Family Newspaper.

The Editor earnestly hopes that all whose subscriptions end with the first volume, will feel disposed not only to renew the same, but to recommend the SPIRITUALIST to such of their friends and neighbors as may have any disposition to read on these most momentous topics of the present day. His trust also is to elicit Truth, and not to inculcate specific dogmas—to contribute to the ADVANCEMENT OF THE RACE, and not to the establishment of a sect.

Water is to be used in negative conditions of the system, will also be supplied by him.

Patients desiring board should give notice to the office.

Water will be given in all cases of examinations and prescriptions, either in powder or in a lock of hair when the patient is absent.

Water is to be given in moderate terms.

Water will be given in moderate terms.

Interesting Miscellany.

THE SPEAKING DEAD.

When the hours of day are numbered,
And the voices of the night
Wake the better soul that slumbered,
To a holy, calm delight;

Even the evening lamps are lighted,
And, like phantoms grim and tall,
Shadows from the fireside fire-light
Dance upon the parlor wall;

Then the forms of the departed
Enter at the open door;
The beloved, the true-hearted,
Come to visit me once more;

He, the young and strong, who cherished
Noble longings for the strife,
By the roadside fell and perished,
Weary with the march of life!

They, the holy ones and weakly,
Who the cross of suffering bore,
Folded their pale hands so meekly,
Spake with us on earth no more!

And with them the Being beauteous,
Who unto my youth was given,
More than all things else to love me,
And is now a saint in heaven.

With a slow and noiseless footstep
Comes that messenger divine,
Takes the vacant chair beside me,
Lays her gentle hand in mine.

And she sits and gazes at me,
With those deep and tender eyes,
Like the stars so still and saint-like,
Looking downward from the skies.

Uttered not, yet comprehended,
Is the spirit's voiceless prayer;
Soft rebukes, in blessings ended,
Breathing from her lips of air.

O, though oft depressed and lonely,
All my fears are laid aside,
If I but remember only,
Such as these have lived and died!

[Note.—We found the above much-admired recognition of spirit-visitations and angel-communion, (which is from the pen of New England's most honored poet, LONGFELLOW), in the columns of *The Congregationalist*, a week or two since. Recollecting that the editors of that paper, a short time ago, pronounced us "utterly, and thoroughly, and totally, and treacherously deceived," because we "seriously believed" in facts similar to what the poet here asserts, we were not a little surprised. Have the editors changed their opinion? or are they willing to lend their columns to the spread of "delusion"? Or do they consider that this is "only poetry," which none but weak minds will mistake for truth? This is but another illustration of the fact that men's better intuitions will sometimes gain expression in spite of their prejudices.—Editor.]

THE SUKIAS OF CENTRAL AMERICA.

In a book entitled "WAINKA; or Adventures on the Mosquito Shore, by Samuel A. Bard," (an artist, of New York), published last year by the Harpers, we find some account of a class of persons existing among the inhabitants of Central America, called *Sukias*, and believed by the people to be possessed of preternatural powers. Extracts plainly evince that the author, though strongly skeptical at the outset, was compelled to the conviction that this belief was not altogether groundless. These extracts will be read with especial interest by all such as have been led to suppose that the interior of that country may be still inhabited by remnants of an ancient race, far superior to either the semi-African or Spanish intruders who now possess the coast—a race to whom belong the wonderful antiquities of that and other parts of the American continent.

Our adventurer had fallen in with a young Indian, named Antonio, belonging to this aboriginal people, in whom he had remarked some very extraordinary qualities, accompanied by a singular reserve, both as to his people and himself; also with an Englishman, Mr. H., who had resided some time on the coast. He had also met with one of the *Sukias* of the degraded class, who had sought to instigate the superstitious people to take his life. This led Mr. H. to give some account of these mysterious beings, and to speak of one more powerful and less malignant than the "hags" of the shore. We commence our extracts at the 231st page:—*Ed. N. E. Spiritualist.*

He represented her as young, living in a very mysterious manner, far up the Cape River among the mountains. None knew who she was, nor whence she came, nor had he seen her more than once, although he had consulted her by proxy on several occasions. I was amused at the gravity with which he recounted instances of her power over disease and her knowledge of events, and could not help thinking that he had resided so long on the coast as to get infected with the superstitions of the people. There was, however, no mistaking his earnestness, and I consequently abstained from ridiculing his stories. "You shall see and hear for yourself," he added, "and then you will be better able to judge if I am a child to be deceived by the silly juggles of an Indian woman. These people have inherited from their ancestors many mysterious and wonderful powers, and even the inferior order of *Sukias* can defy the poison snakes and the effects of fire. Flames, and the bullets of guns are impotent against them."

A few pages further on, we find the following:

Mr. H. was not a little piqued at my incredulity in the *Sukias*, and, faithful to his promise, persuaded one of them to give us an example of her powers. The place was an enclosure in the rear of his own house, and the time evening.

The *Sukias* made her appearance alone, carrying a long, thick wand of bamboo, and with no dress except the *ule tournou*. She was only inferior to her sister at Sandy Bay in ugliness, and stalked into the house like a spectre, without uttering a word. H. cut off a piece of calico and handed it to her as her recompence. She received it in perfect silence, walked into the yard, and folded it carefully on the ground. Meanwhile a fire had been kindled of pine splints and branches, which was now blazing high. Without any hesitation the *Sukias* walked up to it, and stepped in its very centre.

The flames darted their forked tongues as high as her waist; the coals beneath and around her naked feet blackened, and seemed to expire; while the *tournou* which she wore about her loins, cracked and shriveled with the heat.

There she stood immovable, and apparently as insen-

sible as a statue of iron, until the blaze subsided, when she commenced to walk around the smouldering embers, muttering rapidly to herself, in an unintelligible manner. Suddenly she stopped, and placing her foot on the bamboo staff, broke it in the middle, shaking out from the section in her hand, a full grown *tamagasa* snake, which on the instant coiled itself up, flattened its head and darted out its tongue in an attitude of defiance and attack. The *Sukias* extended her hand, and it fastened on her wrist with the quickness of light, where it hung dangling and writhing its body in knots and coils, while she resumed her stumbling march around the embers. After a while, and with the same abruptness which had marked all of her previous movements, she shook off the serpent, crushed its head in the ground with her heel, and taking up the cloth that had been given to her, stalked away, without having exchanged a word with any one present.

Mr. H. gave me a triumphant look, and asked what now I had to say. "Was there any deception in what I had seen?" I only succeeded in convincing him that I was a perversely obstinate man, by suggesting that the *Sukias* was probably acquainted with some antidote for the venom of the serpent, and that her endurance of the fire was nothing more remarkable than that of the jugglers, "fire kings," and other vagrants at home, who make no pretence of supernatural powers. "Well" he continued in a tone of irritated disappointment, can your jugglers and "fire kings" tell the past, and predict the future? When you have your inmost thoughts revealed to you, and when the spirits of your dead friends recall to your memory scenes and incidents known only to them, yourself, and God—tell me, and his voice grew deep and earnest, "on what hypothesis do you account for things like these? Yet I can testify to their truth. You may laugh at what you call the vulgar trickery of the old hag who has just left us, but I can take you where even your scoffing tongue will cleave to its roof with awe; where the inmost secrets of your heart shall be unveiled, and where you shall feel that you stand face to face with the invisible dead!"

I have never felt it in my heart to ridicule opinions, however absurd, if sincerely entertained; and there was that in the awed manner of my host which convinced me that he was in earnest in what he said. So I dropped the conversation, on his assurance that he would accompany me to visit the strange woman to whom he assigned his highest interest to us. He proceeds:—

I hesitate to recount what I that night witnessed in the rude hut of the *Sukias*, lest my testimony should expose both my narrative and myself to ridicule, and unjust imputations. Were it my purpose to elaborate an impressive story, it would be easy to call in the aid of an imposing machinery, and invest the communications which were that night made to us with a portentous significance. But this would be as foreign to truth as repugnant to my own feelings; for whatever tone of lightness may run through this account of my adventures in the wilderness, those who know me will bear witness to my respect for those things which are in their nature sacred, or connected with the more mysterious elements of our existence. I can only say, that except the somewhat melodramatic manner in which we had been conducted up the mountain by the messenger of the *Sukias*, lifting her head, said solemnly, "The spirits of your fathers have come to the mountain! I know them not; you must speak to them,"

Our author here inserts a line of asterisks to indicate the omission of what followed, which was doubtless of a character of the highest interest to us. He proceeds:—

In one of the early numbers there was an announcement that by order of the Post-master General of North America, the post between Boston and New York sets out once a fortnight. Negro men, women and children were advertised to be sold; and a call was made upon a woman who had stolen a piece of fine lace, worth 14s. a yard, and upon another who had conveyed a piece of fine calico under her riding hood, to return the same or be exposed in the newspapers.

In one of the early numbers there was an announcement that by order of the Post-master General of North

America, the post between Boston and New York sets out once a fortnight. Negro men, women and children were advertised to be sold; and a call was made upon a woman who had stolen a piece of fine lace, worth 14s. a yard, and upon another who had conveyed a piece of fine calico under her riding hood, to return the same or be exposed in the newspapers.

This pioneer paper was published for 74 years; it was the leading Tory paper, prior to the Revolution. The Boston Gazette was the organ of the patriots, and was issued at Watertown. At the commencement of the Revolutionary war, there were but thirty-seven newspapers in the United States. Of this number only eight were committed to the British Government, but five others were brought over.

This oldest existing newspaper in Massachusetts, was the Worcester Spy, first published in this city during

1770, but removed to the western part of the State on the occupation of Boston by the British troops.

Our country although the youngest in the world, out-

strips all others in the number of publications and news-

papers sold. The number of copies of newspapers printed here is four times greater than in Great Britain, though

England has twice as many magazines. The number of religious newspapers here, and the extent of their cir-

culation, form a striking social characteristic.

In one of the early numbers there was an announce-

ment that by order of the Post-master General of North

America, the post between Boston and New York sets

out once a fortnight. Negro men, women and children

were advertised to be sold; and a call was made upon a

woman who had stolen a piece of fine lace, worth 14s. a

yard, and upon another who had conveyed a piece of fine

calico under her riding hood, to return the same or be

exposed in the newspapers.

This pioneer paper was published for 74 years; it was

the leading Tory paper, prior to the Revolution. The

Boston Gazette was the organ of the patriots, and was

issued at Watertown. At the commencement of the

Revolutionary war, there were but thirty-seven news-

papers in the United States. Of this number only eight

were committed to the British Government, but five others

were brought over.

This oldest existing newspaper in Massachusetts, was

the Worcester Spy, first published in this city during

1770, but removed to the western part of the State on the

occupation of Boston by the British troops.

Our country although the youngest in the world, out-

strips all others in the number of publications and news-

papers sold. The number of copies of newspapers printed

here is four times greater than in Great Britain, though

England has twice as many magazines. The number of

religious newspapers here, and the extent of their cir-

culation, form a striking social characteristic.

In one of the early numbers there was an announce-

ment that by order of the Post-master General of North

America, the post between Boston and New York sets

out once a fortnight. Negro men, women and children

were advertised to be sold; and a call was made upon a

woman who had stolen a piece of fine lace, worth 14s. a

yard, and upon another who had conveyed a piece of fine

calico under her riding hood, to return the same or be

exposed in the newspapers.

This pioneer paper was published for 74 years; it was

the leading Tory paper, prior to the Revolution. The

Boston Gazette was the organ of the patriots, and was

issued at Watertown. At the commencement of the

Revolutionary war, there were but thirty-seven news-

papers in the United States. Of this number only eight

were committed to the British Government, but five others

were brought over.

This oldest existing newspaper in Massachusetts, was

the Worcester Spy, first published in this city during

1770, but removed to the western part of the State on the

occupation of Boston by the British troops.

This pioneer paper was published for 74 years; it was

the leading Tory paper, prior to the Revolution. The

Boston Gazette was the organ of the patriots, and was

issued at Watertown. At the commencement of the

Revolutionary war, there were but thirty-seven news-

papers in the United States. Of this number only eight

were committed to the British Government, but five others

were brought over.

This oldest existing newspaper in Massachusetts, was

the Worcester Spy, first published in this city during

1770, but removed to the western part of the State on the

occupation of Boston by the British troops.

This pioneer paper was published for 74 years; it was

the leading Tory paper, prior to the Revolution. The

Boston Gazette was the organ of the patriots, and was

issued at Watertown. At the commencement of the

Revolutionary war, there were but thirty-seven news-

papers in the United States. Of this number only eight

were committed to the British Government, but five others

were brought over.

This oldest existing newspaper in Massachusetts, was

the Worcester Spy, first published in this city during

1770, but removed to the western part of the State on the

occupation of Boston by the British troops.

This pioneer paper was published for 74 years; it was

the leading Tory paper, prior to the Revolution. The

Boston Gazette was the organ of the patriots, and was

issued at Watertown. At the commencement of the

Revolutionary war, there were but thirty-seven news-

papers in the United States. Of this number only eight

were committed to the British Government, but five others

were brought over.

This oldest existing newspaper in Massachusetts, was

the Worcester Spy, first published in this city during

1770, but removed to the western part of the State on the

occupation of Boston by the British troops.